

# CHRISTIAN TELESCOPE

## AND UNIVERSALIST MISCELLANY.

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"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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### MISCELLANEOUS.

#### JEPHTHAH'S VOW.

This part of Jephthah's history is involved in an obscurity which seems to require an elucidation. "Jephthah," says the historian, "vowed a vow unto the Lord, and said, If thou shalt without fail, deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up a burnt offering." In the event he was met by his own daughter, leading forth a choir of maidens, with timbrels and dances, celebrating his late victory. As she was his only child, besides whom "he had neither son nor daughter," the sight of her, and the knowledge that she had now become the object of his vow, threw him into such an agony of distress, that he instantly rent his clothes in token of his deep affliction. His daughter, however, upon learning the cause of his trouble, at once consented that the vow should be performed, and declared her willingness to be thus sacrificed, since it was the price of so much glory to her father, and of so great a deliverance to her country. She only requested that she might be allowed with her young companions to wander up and down for two months upon the mountains of Israel, to lament her virginity. This being granted, she returned at the end of the time appointed, and "her father did with her according to his vow;" that is, according to Josephus, and many other interpreters, both Jewish and Christian, sacrificed her a flaming victim upon the altar. In favour of this opinion, they urge it to be the most natural and obvious construction that can be put upon the words of the historian. They pretend not to justify the deed, but suppose that Jephthah's mind, during the late declensions in Israel, or while he had dwelt in the land of Top, had become tainted with pagan ideas, and that under such impressions he made his vow, having in his thoughts at the very time a human sacrifice, as no other creature could be supposed to "come out of the doors of his house to meet him." Dr. Jennings, in his Jewish Anti-

quities, thinks it probable that Homer, on some tradition of this sacrifice, grounded his fable of Agamemnon's sacrificing his daughter Iphigenia. "Indeed," he adds, "the name Iphigenia seems to be a corruption of Jephthingenia, the daughter of Jephthah."

Lord Clarendon, however, shocked at the idea of a real sacrifice, in a spirit as amiable for its humanity, as exemplary for its piety, says, "Methinks it is not reasonable to believe, that so many learned men will not doubt of, that Jephthah did literally sacrifice his daughter. I should rather hope that we do not yet understand the meaning of the vow, than that a vow unlawfully and unnaturally made, the like whereof is not in Scripture, should be as unlawfully performed. It seems in the very intention of the vow, that it must be some reasonable creature that was to be offered, for it could not else 'come fourth to meet him;' and how such a sacrifice came to be lawful, cannot easily be discerned. The high-priest himself could not offer what he pleased for sacrifice, if it were not of that kind which God had appointed. If Jephthah had met a dog or a pig, he could not have sacrificed it; and he ought as much to have 'rent his clothes,' if any other man's daughter had met him, and not his own; nor is it probable that any other father would have permitted him to do what he might lawfully resist. If the performance of the vow was so obligatory, it was when the Lord had delivered the Ammonites into his hand. How came he to have the power to dispense with his vow for 'two months,' and why could he not have done it for two, or twenty years? Whatsoever is declared to be done by the Scripture, which is the word of God, I am bound to believe; but that this passage is faithfully translated, when it contradicts the law of God and nature, and the like whereof was never done, I hope may be innocently doubted."

These doubts of his Lordship are greatly strengthened, when we reflect that even the heathen were not accustomed to have recourse to human victims, but in times of extreme calamity or danger, to avert the fury of their offended deities. I recollect no instance of them in history after victory, or as a thank-offering for any other blessing received. Shall we then attribute to Jephthah, whose character is in all other respects unblemished, an action more horrid, considered in all its circumstances, than was ever committed by the most ignorant and superstitious pagan? If he had been thus stained with the blood of his only child, is it conceiv-

able that his name would have been enrolled in the New Testament, among the illustrious examples of faith and piety? Might we not rather have expected that he would have been stigmatized and branded as one of the monsters in human shape? Yet we find not the least censure passed upon him through the whole Scripture. In his negotiations with the king of the Ammonites,\* we have already observed his justice and humanity, soundness of mind, strength of understanding and of argumentation, and accurate acquaintance with the laws and records of his nation. He could not therefore have been that weak, ignorant and ferociously superstitious character, which the supposed sacrifice represents him.

The historian having stated that the Spirit of the Lord came upon Jephthah, goes on in the very next verse to relate his vow. This connexion might lead us to suppose, that in making his vow, he was under the influence of the Holy Spirit. In this case however, it is most certain that his vow could not have been what, at first view, it now appears to us. The last words of it in the Hebrew, will fairly admit of this rendering, "shall surely be consecrated to the Lord, or I will offer it a burnt-offering." The Jewish law permitted the dedication to God of persons, as well as of cattle, of houses, possessions, indeed of any kind of property, and it prescribed the ceremonies to be observed in their consecration. The service, use, profit, resulting from whatever was thus consecrated, was afterwards devoted to the support of religion, or of its ministers. Jephthah, no doubt, had around his house a large farm, plentifully stocked with the various species of domestic animals, which were daily driven from one part of his grounds to another. In making his vow, may we not suppose him to have imagined, that on his return, he might meet his drove of cattle, his flock of sheep, or his herd of goats; and that in this case his purpose was, that a hecatomb of those animals should form his grateful oblation to God? Contrary to his expectations, however, instead of them, he met a troop of damsels, with his daughter at their head. He had no right to dispose of her companions, but it instantly occurred to his thoughts, that the performance of his vow required the giving of her, not to a husband, but to God—to spend her days in his service, separate from family cares, and exempt from the duties of a wife and mother, in making and adorning the vest-

\* As the former part of this chapter comprises a portion of Jewish history, uninteresting to the general reader: the remarks upon it have been omitted.

ments of the priests, of the hangings of the tabernacle, or in some other occupation connected with the service and rites of religion. This incident, therefore, as it dashed his hope of posterity, of any heirs to his possessions and honours, occasioned that disturbance of mind which he expressed by rending his clothes.

In strict conformity with this idea, is the language of the damsel herself upon her being made acquainted with the vow. She answered at once, "My father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth." After a pause, however, she adds, "Let this thing be done for me," or grant me this request, "Let me alone two months, that I may go up and down the mountains, and bewail my virginity, I and my fellows." Is it conceivable that such cool, dispassionate language, could have proceeded from her lips, had she entertained the idea, that she was to be butchered like a beast, and laid upon the flaming altar? Was there ever a human being, who would not have been shocked beyond measure at such a prospect? can we imagine a tender, delicate virgin, in all the bloom and joy of youth, on her being apprised of such a destiny, expressing no horror, showing no emotion of fear, no aversion, and regretting no privation but that of wedlock? Was the loss of life nothing, that she wished to lament her virginity only? Being two months at liberty to go where she pleased, if at the expiration of that time she knew that she was to bleed upon the altar, having the tragical scene constantly in her thoughts, as the fatal day drew nearer and nearer, would she not have been tempted to make her escape? Would not her companions have advised and assisted her flight?—She returned at the set time to her father, "who did with her according to his vow;" but if this had consisted in laying her a flaming victim upon the altar, after thus relating her death, would the historian have gravely added the following words—"And she knew no man?" Is it not manifest, that in this clause, is expressed the meaning of the vow, and that it had its fulfilment in her continuing to the end of her days in a state of celibacy, devoted to the service of religion, and secluded from the common cares and enjoyments of the world?

The remainder of the chapter is thus translated by Hourbigant:—"And it continued a custom in Israel for the virgins of Israel to go to the daughter of Jephthah, the Gileadite, to comfort her four days in a year." No custom of celebrating the dead after the funeral obsequies were performed, ever prevailed among the Jews. By representing them as *unclean*, and pronouncing every person defiled who approached or touched a corpse, the Mosaic law inspired the Jews with a kind of horror for the dead. Of course, it could not have been a custom with their daughters to make annual visits to the grave of Jephthah's daughter, or lamen-

tations over her. We are constrained, therefore, to understand these visits as made to her while she was yet living in a state of retirement and seclusion from the world.

In opposition to this a learned divine has urged, that "the Scripture no where attaches any peculiar holiness to virginity or a life of celibacy; but, on the contrary, predicts that this would be one of the corruptions in those latter days, when men should depart from the faith, and give heed to the seducing spirits and doctrines of devils." I answer, that though this be in general true, it is not in its full extent, or without exception. The Scripture indeed has not enjoined celibacy on any; yet St. Paul says—"The unmarried woman careth for the things of the Lord, that she may be holy both in body and spirit; but she that is married, careth for the things of the world, how she may please her husband."—Our Saviour also says, that "as many as are able to receive this doctrine, let them receive it;" and adds, that some had actually chosen this mode of life, "for the kingdom of heaven's sake." We have also an instance of it in Anna, the prophetess, of whom it is said, that, through the course of many years to an extreme old age, "She departed not from the temple, but served God with fastings and prayers night and day." The early piety of Jephthah's daughter, seems to have disposed and fitted her for such a kind of life, which, in some instances, has undoubtedly occurred through every age of the church and world, under the Law as well as under the Gospel.

After all, as Jephthah found reason afterwards to be sorry for his vow, his example should teach us all to be cautious how we entangle our consciences by hasty resolutions, or rash promises—bringing ourselves under any obligations which were not before binding upon us. The Scripture says—Be not rash with thy mouth, and let not thy heart be hasty to utter any thing before God; for God is in the heaven, and thou upon the earth; therefore let thy words be few."

*Osgood's Sermons.*

#### *The unhappy effects of the Doctrine of Endless Misery.*

The following is from T. Southwood Smith's *Illustrations of the Divine Government*. The richness and purity of its sentiments recommend it to a careful reading, and a strict attention.

The effects of the unamiable doctrine of Endless Misery, and of its kindred opinions on the temper and conduct, have been strikingly depicted by an able advocate of the doctrine of Destruction. "According to men's sentiments of God, and of the designs and measures of his government," observes Mr. Bourne, in his discourse on the Gospel Doctrine of Future Punishment, "such hath been the influence of religion on their temper and conduct. And if they have not framed to themselves a God after their own evil hearts, they have framed their own hearts

agreeable to that false and evil character, which they were taught to ascribe to God. And when they have believed the Deity to love and hate, to elect and reprobate nations, parties or individuals, without reason or regard to the ends of good government, they themselves have become more arbitrary, bigoted, fierce, unmerciful and more addicted to hate, and persecute their fellow-creatures, all who were not of their own church, and whom they supposed to be reprobated of God.

"It is hardly credible, that inhumanity and cruelty would ever have been carried to such excess in the Christian world, as they actually have been, had they not derived countenance and support from these anti-Christian and barbarous notions. Tyrants and persecutors, if they have not invented these doctrines, yet have applied them, to excuse their own consciences, and to vindicate to others the most iniquitous and cruel proceedings; and when they have made the very worst use of their power in persecuting good men, at least, men who deserved no such punishment, they have persuaded themselves and others, that they were acting like the Deity, espousing his cause, and maintaining his character and his glory.

"The court of *inquisition*, as established in many countries, and as far as it differs from civil courts of judicature, is declared by the authors and maintainers of it, to be the nearest imitation of the divine tribunal, and it is avowedly founded upon, and justified by the doctrines of reprobation, and of eternal torments. Jews, infidels and heretics, are judged in that court to be criminals, and are condemned. And how do they vindicate this procedure, but by supposing them to be all reprobated and abhorred of God? And they execute them, not by a quick despatch, but by the most lingering torments. And what do they plead for this cruelty, but that it is an act of faith; that they are doing the work of God, and that he will expose those wretches to the like torments for ever? Thus they conquer nature by faith, as they express it; that is, they extinguish all sense of justice and relentings of mercy in their own nature, and harden themselves in iniquity and barbarity, by the belief of those very doctrines we are exposing; and by them they defend themselves in the face of the world, and give a colour and sanction of religion to the most enormous wickedness."

The doctrine, on the other hand, which it is the object of the preceding pages to establish, discloses a principle which is more benevolent in its tendency, and which, were it properly felt and invariably regarded in the affairs of life, would have a happier effect on society, than any other opinion which has ever engaged the attention of men. It leads to a distinction which is but beginning to be observed even by the intelligent and enlightened, and which, when it shall come to be general, will alter astonishingly the



moral condition of the world. It leads to an exact discrimination between the criminal and the crime : while it inspires us with abhorrence of the offence, it softens the heart with compassion for the unhappy condition of the offender ; induces us to do every thing in our power to change it ; to give him better views and better feelings. When we hear of the perpetration of a crime, we are too apt to think only of punishment. What suffering can be too great for such a wretch ! is the exclamation which bursts from almost every lip. The sentiment is worthy of the unlovely doctrines which produce and cherish it. A more benevolent system would excite a different feeling. What can be done to reclaim the unhappy offender ? What means can be taken to enlighten his mind, and meliorate his heart ? What discipline is best adapted to his mental and moral disorder ? What will lead him back to virtue and to happiness most speedily, and with the least pain ? Such is the feeling of the mind enlightened by the generous doctrine we have endeavoured to establish. Could it but enter the heart of every legislator ; did it but guide the hand that constructs the cell of the poor captive ; did it apportion his pallet of straw and his scanty meal ; did it determine the completeness and the duration of his exclusion from the light of day, and the pure breeze of heaven ; did it apply his manacles, (if disdain to treat a human being with more indignity than is practised towards the most savage brutes, it did not dash his chains to the earth,) what a different aspect would these miserable mansions soon assume ! What different inhabitants would they contain ! Prisons would not then be the hotbeds of vice, in which the youthful offender grows into the hardened criminal, and the want of shame succeeds the abolition of principle, but hospitals of the mind, in which its moral disorder is removed by the application of effectual remedies.

The person who habitually contemplates all mankind as children of one common Father, and appointed to one common destiny, cannot be a persecutor or a bigot. He may see much error, which he may lament, and much misconduct, which he may pity ; but a generous affection towards the whole human race will dilate his heart. To the utmost of his ability he will enlighten the ignorant, correct the erring, sustain the weak, bear with the prejudiced, and reclaim the vicious. Firm to his principles, he will not encroach on the liberty of others. He will not harshly censure, nor suspect an evil motive where integrity and conscience obviously direct the conduct. Mildness will be on his lips ; forbearance will mark his actions ; and universal charity will connect him with the wise and good of all climes, and of all regions.

He who believes that a Being of almighty power, unerring wisdom and unbounded love, is seated at the helm of affairs, and is

making every event promote, in its appointed measure, the highest happiness of all intelligent creatures, must possess perpetual serenity and peace. The storm of adversity may gather above him and burst upon his head, but he is prepared against it and it cannot dismay him. He knows that the evils which encompass him are only blessings in disguise. The fair face of nature smiles upon him with a brighter radiance. The boundless expanse of heaven above him, the painted plain beneath him, the glorious sun which diffuses light and life over the ample and beautiful creation, are magnificent gifts of his Father, on which his enlightened eye beholds engraven the promise of his higher destiny. The narrow precincts of the tomb can neither bound nor obstruct his enlarged view : it extends beyond the circle of the earth, and reaches to that celestial world, where progression in excellence is infinite, and happiness is unchanging and immortal. Nothing can disturb his steady confidence. In the most awful moment of his being, his feeling is sublime as his destiny is glorious : even while he is partially subdued by death, and dragged to the confines of the tomb, while he is sinking into it, and it closes over him, he can exclaim in triumph, "O death, where is thy sting ? O grave, where is thy victory ?—Thanks be to God who giveth me the victory, through Jesus Christ my Lord !"

#### SPEECHES TO SOCIETIES.

The hypocrisy and cant which is discovered in the celebration of the anniversaries of benevolent institutions, and which we have frequently noticed and condemned, is clearly exposed, and justly censured in the following paragraph from the Christian Register :

"We have followed the English fashion, in this country, of having formal speeches made at our religious and benevolent anniversaries, and printed afterwards. A distant contributor to any of these charities, has little knowledge of the machinery with which an anniversary is got up. He reads in his paper, that at a numerously attended annual meeting, Mr. H. offered a motion, and Mr. O. seconded the same, each making an elegant speech, of which the society hopes to furnish their readers with a sketch. He thinks that these efforts were the unpremeditated thoughts of the moment ; especially when he reads, "I rise with diffidence, Mr. President ;" "Sir, I did not intend to speak on this occasion ;" "Permit me to offer a few unpremeditated thoughts." Little does the reader imagine that most anniversary motions are coined by the Managers ; that gentlemen are sent for, from distant places, to manufacture and deliver speeches on topics sent to them ; that most of the speeches are written out at length—some being accurately committed to memory, and others manfully read ; that an arrangement is made

where Mr. H. shall sit, and where Mr. O. is to stand, so that the whole may appear natural. Away with such deception ! Banish such machinery ! It is inconsistent with Christian simplicity and godly sincerity. Ask gentlemen to attend and to deliver speeches if you please, but let their own piety and sense instruct them when to speak and what to say. Call not a sermon without a text, a speech, nor delude distant readers with a show of zeal."—*C. Inquirer.*

#### THE PATRIARCH.

Alone, wrapt in the visions of sleep, exposed to the noxious dews of the midnight hour, and houseless, slept the patriarch Jacob. The cold earth his bed, a heap of stones his pillow, but his sleep was sweet and his intercourse with God and with holy angels, delightful. The terror with which he had been inspired by reason of the dread vengeance of an enraged brother was forgotten in their presence and a gracious assurance given him of Almighty and divine protection. The morning dawns upon his rugged bed, the vapors of sleep are dissipated, the pleasing spell broken and he awakes. With silent astonishment, he gazes around him, looks in vain for the bright assemblage of angelic spirits, and He who appeared to him as standing upon the verge of the better world above them all, listens with the most intense interest to catch the thrilling, heart-cheering sounds that had broke upon his ear in the sweet oblivion of sleep. But no voice, no sound, interrupts the stillness of the scene. While pondering on the mysterious vision, a solemn grandeur seems to invest the spot on which he had slept. The very air breathes of Heaven. He bows, he adores, and taking the stone he had for his pillow, he sets it up for a pillar, and pouring oil upon it, cries out, filled with the most sublime conceptions of the divine majesty, "and this stone which I have set up for a pillar shall be God's House."

#### DIFFICULTIES OF INFIDELITY.

Mr. Volney and other writers of the same school, in plain defiance of the more modest confession of Socrates, contend, that the light of nature alone is an amply sufficient teacher : so that, by its sole aid, an *authentic and immutable code*, which shall readily command the assent of all mankind, may very easily be formed. *Show us*, say the people freed (as Mr. Volney expresses it) from their fetters and prejudices, *the line, that separates the world of chimeras from that of realities ; and teach us, after so many religions of error and delusion, the religion of evidence and truth.* To this humble request the French philosopher kindly assents ; and, for the instruction of the disabused multitude, draws up, what he styles, *The Law of Nature, or principles of morality deduced from the physical constitution of Mankind and the Universe.*

Now unfortunately, some of the very first

principles, on which this with other similar schemes of natural religion is founded, cannot themselves be certainly known without the aid of a revelation from heaven. Hence it is clear, that such a system, instead of being a religion of evidence and truth (the character much too hastily claimed for it by Mr. Volney), is in fact nothing better than a religion of vague conjecture and unauthorized speculation.

1. The deist, as his very title implies, lays it down as the basis of that natural religion which he advocates, that *there is one God the Creator and Moderator of all things*.

This dogma may appear so obvious, that few, it might be suspected, would controvert it, even placing revelation altogether out of the question, save the atheist: and, laboriously to answer his folly, might equally, both by the deist and by the Christian, be well deemed labour thrown away. Yet the very first objection, which I would make to the deistical scheme, is the defect of legitimate proof under which its leading dogma most certainly labours.

There is one only God, says the deist, the Creator and Moderator of all things; by whom the universe was brought originally into being, and through whom it subsists.—In reply, I request to be informed, upon his principles, how he knows, that there is only one God, respecting whom such matters may be truly predicated.

His answer, no doubt, will be, that the existence of God is decidedly proved by the very frame of the universe. Evident design must needs imply a designer. But evident design is conspicuous in every part of the universe: and, the wider our physical researches are extended, the more conspicuously does this design appear. Therefore, just as we argue the existence of a watchmaker from the evident design which may be observed in a watch, so we argue the existence of a Creator from the evident design which may be observed in the universe. To bring out any other conclusion involves the same palpable absurdity, as to contend, that a watch assumed its orderly form by chance and that it certainly never had a maker.

The cogency of this argument I most readily allow, so far as its principle is concerned: but I must be permitted to doubt, how far it will serve the purpose of a deist, who depends solely upon his own reason and who rejects the authority of revelation. It is perfectly true, that evident design must needs imply a designer: and it is equally true, that evident design shines out in every part of the universe. But we reason inconclusively, if, with the deist, we thence infer the existence of *one and only one*, supreme designer. That a universe, upon which design is evidently impressed, must have been created, is indeed abundantly clear: nor will this point be ever controverted, save by the gross folly of Atheism. But, that a universe, thus characterized, was created by

one Supreme God, is not at all clear upon the principles of deistical Infidelity. It may, for aught the deist knows to the contrary, have been created by a collective body of Gods, perfectly harmonizing in design, and jointly bringing the great work to a completion. The argument, from the evident design impressed upon the universe, proves indeed, that the universe must have been first designed and then created: but is incapable of proving, that the universe had no more than a single designer. Whether we suppose one designer or many designers, and thence one creator or many creators, phenomenon of evident design in the creation will be equally accounted for: and, beyond this, the argument in question, as managed upon deistical principles, neither does nor can reach. The deist, I allow, can prove very satisfactorily and without the aid of revelation, that the universe, marked as it is in all its parts by evident design, must have been itself designed and therefore created: but he never did, and he never can, prove, without the aid of revelation, that the universe was designed by a single designer. He rejects, however, the aid of revelation: therefore, on his own principles, he cannot prove so much as the very dogma from which he borrows his name.

To this objection he will answer, (I am fully aware) that the theory of one designer is much more simple than the theory of many designers, and therefore that it ought to be preferred and adopted.

What he says may be true enough: but still, on deistical principles, where is the proof? On those principles, it is highly probable, that there is no more than one God. But probability is not certainty: and I will venture to say, without any fear of well-grounded contradiction, that, even in the first article of his creed, the deist can attain to no greater elevation than bare probability. Nay, were we so disposed, we might contest even this point with him. On the same ground, that he pleads for the higher probability of a single designer, in the case of the universe; he stands pledged, would he preserve consistency, to plead for the higher probability of a single designer, in the case of a watch. Yet that instrument, as we all know, was not struck out at a heat, by one intellect; and still less are its several component parts fashioned by a single hand. In short, when the deist has arrived at the conclusion, that the universe must have been designed and created: he must search for some new argument to prove that had only a single designer and creator. If he fail in demonstrating this vital point, his system will limp from its very birth: and, to style himself a deist rather than a polytheist, will be a virtual begging of the question. He has no solid ground for maintaining, either the *unity of the Godhead* on the one hand, or a *plurality of Gods* on the other hand. For aught he knows to the contrary, there may be only one God: and, for aught he knows to the

contrary, there may be many Gods. He thinks fit indeed to worship only one God; and, from that circumstance, he chooses to borrow his title: but, whether he be right or wrong in so doing, and whether his title be properly or improperly adopted, he is of necessity, on his principles, wholly and irremediably ignorant. FABER.

The following is extracted from an "Address to all Believers in the Abrahamic Faith," from the Gospel Advocate, and is recommended to the perusal of all our readers:

"I shall take for granted, that you are firm and unwavering in the belief that 'God sent his son Jesus into the world to save sinners,' for, if you are only nominally such, every argument noticed in this communication will be in a manner null and void. The position I shall attempt to prove will be, 'that you are under imperative obligation to do, and perform in every shape, all in your power for the promotion and support of that sacred cause you have espoused.' 'He that is faithful,' says our Saviour, 'in that which is least, is faithful also in much.' Paul, also, exhorts to have a 'zeal according to knowledge; and that we be zealously affected in a good cause.' It must be a given point, that the system is of infinite importance as involving our temporal and eternal destiny; it displays the true character and attributes of Jehovah; the character and offices of the Saviour of all men; and our own character, as the offspring of God; thus to maintain a cause so emphatically great, good and glorious; a cause in every view the most consummate, let us then not rest satisfied by a simple notice of the following means for its promotion, but in fact, and in deed, carry them into full and complete execution.

3d. Be punctual in attendance at all society meetings warned for the transaction of business—let each one remember, that his own personal interest is at issue. Probably by the absence of only one or two members some important measure, proposed for the well being of the society may be defeated, or, a proposition greatly injurious, may from the same cause be adopted. In the multitude of counsellors there is safety.

6th. Erect a proper house for public worship. In this case give not grudgingly; bearing constantly in mind, that what is thus bestowed, will be appropriated to the best of purposes.—That by this, with the sacred truth, therein exhibited, will be maintained a cause, indescribably good; a cause of great magnitude, producing cordials the most invigorating; food the most nutritious, and which will at that solemn period, "when heart and flesh shall fail," afford a hope, a solace to the soul, to which, nothing else is comparable. Likewise the house thus built, and the truths therein elicited will be a most



valuable legacy to leave for your family. Let the question be constantly on your minds "how often do we spend our money for that which is not bread, and our labor for that which satisfieth not."

7th. Habituate yourself in meditation, on the transcendent excellency of that holy cause to which you have avowed strict fealty. Appreciate it as indeed, the "pearl of great price." What is wealth to us when we know it will recede as we sink into the grave? What are riches, and honors to those, who, all their life time are subject to bondage, to doubts and fears?—having no sure anchor on which to rest their souls; who, at best (though in different dresses) stand in aching suspense in view of that tremendous leap, into the abodes of gloom and obscurity. Not so, I hope, with us, trusting ourselves in the arms of our benevolent Father,—infinitely just, merciful and good; holding to the promise, that "death will be swallowed up in victory," that we shall at that eventful period be ushered into a heaven of happiness, unutterable; there to be encircled in a halo of ineffable bliss, and joys exquisite, and rapturous. Think on these things; think often and deep. Improve every leisure hour in reading and contemplation, and in the constant use and improvement of every means which may ultimately invigorate and confirm you in that "faith once delivered to the saints." In general, dear brethren, let it be repeated, and may the impression be indelible; form and maintain societies; organize churches; employ Ministers, support public worship; have it done in a suitable house; and all will undoubtedly conduce, to the augmentation of respectable and attentive believers; thereby banishing from the minds of many, a foolish fondness for a popular religion, and from the minds of others the veil of ignorance, superstition and unbelief. Be punctual in every circumstance, in respect to your attendance on the solemnities of the sanctuary. Let no trivial excuse be made; be at church in season and when there let your demeanor witness your devotion. In doing thus, the assemblies will be enlarged, ministers encouraged, and their hears expanded, yourselves inspired with more zeal, your souls invigorated and your knowledge advanced. Promote the art and practice of sacred music, that pleasing and animating part of divine worship. Endeavor to instruct and edify each other, by friendly conversation, according to the different gifts where-with God has endowed you; remembering the command to "let your light shine." Those whom the Lord hath been pleased to enable, ought to purchase and loan to the poor and destitute, all the publications that may have a bearing on the cause.—Keep in mind, that we are surrounded with numerous opposers, who assume various forms, and that some of them are powerful. When you are assailed, exercise that charity which

"suffereth long and is kind." Ascertain whether the attack comes from the honest candid enquirer after truth, or from the capitious sectarian, whose sole object is for the mastery, and treat them accordingly. To the former deal out the "sincere milk of the word;" when, if you discover it has the desired effect, next impart the bread and wine, the strong meat of the gospel, as they may be able to bear, and do it in a manner that will tend to convince, edify and confirm. To the latter let your sentiments and replies be brief, pertinent, impressive and without fail *defnable*. Begin at the foundation, viz. the character and perfections of God; if in the delineation you disagree stop immediately; see that your remarks are tinged with love, and by all means keep yourself impregnable. Be confirmed in the fact that the great whole, is composed of the constituent parts, and that without a strict adherence to the *minutia* of means, such will always be doubtful. We are comparatively, a small feeble band, hence union and effort are the *more* essential; and, so far as the cause is good and valuable, so far we ought to be prompted on to exertion. "Sow your seed beside all waters for you know not which will prosper this or that." Let us endeavor to imitate those bright examples left on scripture record, whose whole lives, were one continued series of duties to God, and his cause. Awake from your slumbers, from an undue attachment to the vain customs and maxims of this fluctuating world; lay aside an inordinant love, a despotic adherence to riches and honors, well knowing their precarious tenor, their delusive, fascinating charms. May we learn wisdom from our opposing Brethren, although in some instances their plans and schemes are reprehensible, yet, many of their efforts, as to obtaining their object, are justifiable. No pains, no privations, are wanting when necessary.—Churches are built, Ministers hired, various societies are constituted and upheld; with their redundant ramifications, and in short, whenever money is called for, in any way or manner in furtherance of their schemes, it is apparently, most cheerfully furnished. Are these things so? Let facts reply. Brethren, we trust you have been, by the goodness of almighty God, called out of darkness into the marvellous light of the gospel; can you then be so ungrateful to him, as to omit, even one exertion indispensable to its continued progression? So we fear the consequence. We have good reason to fear, that the great cause will at least linger, and you be left to return to the beggarly elements from which you have been set free. And it is painful to add, this sad result will be to the joy and exultation of those who have long since desired, prayed, and prophesied, for its ruin and extermination. Can you call in question these plain simple yet momentous truths? Facts bottomed on reason and the nature of cause and

effect on the sacred oracles, propriety, our daily experience, and on those innate principles and emotions which constitute our very existence? If the above are facts, why not carry these proposals into immediate and prompt execution? Let each one put the question home to the conscience and I am sure what the answer will be. Then arise forthwith, simultaneously to the great work; let not one wait for the other, but each one act for himself, and the all important object, with the divine blessing, will be fully and completely secured.

Although this communication is addressed to all the Brethren indiscriminately; yet, there are a goodly number to whom it is not applicable.

Finally Brethren, "be perfect, be of good comfort, be of one mind, live in peace, and the God of peace, shall be with you."

ERASTUS.

## PROVIDENCE,

SATURDAY, DECEMBER 23, 1826.

"Earnestly contend for the faith."

### FOR THE TELESCOPE AND MISCELLANY.

*An examination of facts, relating to the controversy between the EDITOR of the CHRISTIAN INTELLIGENCER and the late EDITORS of the TELESCOPE AND MISCELLANY.*

(CONTINUED FROM PAGE 125.)

Some expressions, however, in this article, Mr. Streeter has found fault with, but as they will necessarily be included in our examination of his reply, we shall pass them by for the present. His reply to that article appeared in the *Intelligencer* of Sept. 30, and was addressed to the Editors of the *Telescope and Miscellany*.

Mr. S. in commencing expresses his regret that he is obliged to address us upon this subject, in which he is no doubt sincere; but he never did regret the circumstance more than ourselves, as we are conscious that such controversies among brethren seldom eventuate in much good. Mr. S. next says, he has always endeavored to keep up a good understanding with Editors of other papers, and if he has indulged in any remarks, strictures or corrections upon the contents of other papers, they have been of a *humorous* kind, intended for momentary amusement and not to lessen the influence of such papers. But is this the fact? Read his very next paragraph: "We find to our surprise that the attention which we bestowed on 'A Believer's' communication, in a *satirical* reply to him." Now does Mr. S. not know the meaning of his native language better than this? He first says that his remarks have been purely *humorous*, i. e. *amusing*, and not calculated to lessen influence, &c. and then in the very next paragraph says, that his remarks were *satirical*. Indeed! and is *humour* and *satire* synony-

mous ! If we are acquainted with the English language, *humorous means, amusing, witty, whimsical, &c.* but *satirical means more, pungent, invective, censorious*, or as one linguist has it, "*invective with an intention to vilify.*" If Mr. S. was really amusing or whimsical in his remarks, we should not have complained, however irrelevant whimsical language may have been to the subject. But if Mr. S. wishes to be understood in a *satirical* manner, what will he have us believe, less than that he really meant to abuse us ? In either case, we think, the reader will say he was inexcusable, as we know of nothing which should entitle Mr. Streeter, or any other individual to the privilege of gratifying his humour or satire at our expense. Mr. Streeter next faults us for not declaring our names, adding some expressions which we deem highly abusive—giving us the appellation of "*assassins.*" "*no body knows whom !*" These things deserve no comment ! But there is one thing in the paragraph which does deserve notice. Mr. S. says, that we dragged him into our columns, &c. We have twice before adverted to this point, and desired the reader to be particular upon it. We now ask the reader again, to trace the matter backward, and decide who made the first attack, and whether we did as Mr. S. states, drag him into our columns. If in the opinion of a candid and discriminating public, our remarks have been harsh, censorious, or indeed, in any way blameable, we stand ready to bow in respectful submission to such decision. If we were really the aggressors in this case, we are ready to be convinced of the fact, and to make all the atonement in our power. But Mr. S.'s assertion that we have abused or slandered him, never will convince us, however honest and sincere he may be, in belief of such being the fact. Let him, however, show us fairly and plainly that we have injured him wrongfully in any way or shape, and he shall have as ample justice done him as he can ask, or we can give.

When we commenced this examination, we intended to have gone through with it, in as candid a manner as we are capable of doing ; but after going so far, we find so much repetition, and consequently so many things to notice over and over again, without giving any additional light upon the subject, that we must drop it as it is. Add to this, many of the patrons of the Telescope are dissatisfied that the space should be taken up with such matter, being of no interest to them whatever, and inserted merely to please a man with whom they have, nor never had, any concern. We trust we have already done all that is necessary, as we have shown the origin, cause and progress of this dispute ; and on our part we are willing to leave it where it is. If Mr. S. is dissatisfied, we invite him to a private correspondence, and trust that in good feeling the matter may yet be settled fairly and amicably.

ORIGEN.

FOR THE TELESCOPE AND MISCELLANY.

### CHRISTMAS.

"This day be grateful homage paid,  
And loud hosannas sung ;  
Let gladness dwell in every heart,  
And praise on every tongue."

Another anniversary of the birth of Him who is emphatically called the Son of God, is near at hand, and as christians we cannot but rejoice and be glad, that another opportunity has arrived by which we may testify our gratitude to God for his "*unspeakable gift*" in commissioning Jesus the Son of his love as an ambassador of peace to this our world ; for on Bethlehem's plains was heard the enchanting voice of Angels, and this was their song—"Glory to God in the highest, and on earth peace ; *good will towards men.*" If this was the song of the bright armies of the skies, on the all-auspicious ingress of Jesus into the world, and they understood the purposes and designs of the Father of mercies in thus sending him, the evidence is too plain to need argument to support it, that it was the *good will* of our Father in heaven, alone, which caused a Saviour to be born. And if one son or daughter of Adam's vast progeny should fail ultimately of the benefit designed by our Father's love, in the birth, life, death and resurrection of Jesus, either wisdom, power or love must be wanting in the great Divinity : But as these attributes are *infinite* in the Deity, the conclusion is, that as he purposed eternal salvation through Christ, it will be enjoyed as extensively as the vast family of man.

If Christ be the expression of the love of God to the world, and we believe this fact, is it not a duty incumbent on us to celebrate, in a religious manner, the birth of so great and so good a personage ? Can our time be better employed than to assemble at our places of worship on the anniversary of his birth, and there joyfully recount the mercies and loving kindness of our Father in the bestowment of such a gift ? The annunciation of the Angel to the astonished Shepherds on the plains of Judea, was, "Fear not, for behold I bring you good tidings of great joy which shall be to all people ;" accompanied with a multitude of the heavenly host, saying, "Glory to God in the highest, peace on earth and good will to men."

We are not called upon at this time to celebrate the conquests of a king whose ambition led him to slaughter and to death, and to rivet the chains of slavery on his subjects ; but of a King who rules in the hearts of his people, who went about doing good, whose whole life was a scene of active benevolence, who was the sinner's friend, who came that we might have life, even eternal life, which God that cannot lie promised in him before the world began,—who came to do the will of his Father, whose will, as declared by the heavenly host was replete with *goodness to men.*

It is a privilege to meet in the temple,

dedicated to the Redeemer's praise, and there, with devotional hearts, to offer thanksgiving and praise to Him who in infinite goodness gave a Saviour to the world ; to chant the anthem and the song, in honor of him who is the express image of the Most High, who inhabiteth eternity, and whose tender mercies are over all his works. The strains of joy and gladness which burst upon the ear of astonished Shepherds from celestial songsters is but a prelude to those which shall awake the purer strains of praise in the bright worlds above, when the ransomed family of man shall be restored, and the whole intelligent creation be delivered from bondage into the glorious liberty of the children of God.

BEREAN.

FOR THE TELESCOPE AND MISCELLANY.

### ORDINATION.

MR. EDITOR,

I recently attended the ordination of a minister at the Pacific Congregational Meeting house in this town, and in the charge to the Pastor elect, the following directions were given by the clergyman appointed by the council to perform that duty.—"I charge you to preach the doctrine of *total, moral depravity.*" "I charge you to preach the doctrine of eternal torment to all the *finally impenitent.*"

That mankind are morally depraved will not be questioned ; for the simple meaning of the word *depraved*, is "to vitiate, corrupt, contaminate ;" but that they are *totally* so, no man in his senses, I should think, would be willing, in this enlightened age, to attempt to substantiate. However, I was much pleased that in the whole of this ordination service, the old orthodox sentiment of man's *natural depravity* was not inculcated at all, and the preacher on this occasion contended that there was no *natural inborn depravity* in man ; in fine, the Sermon was clearly Arminian, holding in strong terms the *free agency* of man. It is hoped the Sermon will be printed, and if it should, Dr. Beecher may probably feel the critical acumen of some of his orthodox brethren, who will not like to see Calvin's five points so completely blunted.

As the gentleman who gave the charge at the time, took occasion to say to the Pastor elect, that he must "*preach the doctrine of eternal torment to all the finally impenitent ;*" no harm can result from thus preaching to such, for the Bible certainly knows of no such characters as the *finally impenitent* ; and it would be necessary to establish the fact from scripture, before *eternal torment* would be preached to the injury of any of Adam's race.

But I have one serious objection against such charges being made at all ; and that is, they are so unlike the charges given by St Paul to Timothy and Titus. My readers are requested to examine the New Testament, and afterwards they will always be able to judge whether the wisdom of God is



concerned in such charges, or whether they be the wisdom of men only. S.

### USEFUL ADVICE.

As a branch of temperance, and as promoting your own comfort and the comfort of others, I would recommend to you to be neat in your person, your dress and your houses. Cleanliness has been styled a half virtue; and by the power of association, it naturally produces purity of mind.

As another branch of temperance, and as in particular conducing to good health and usefulness, I would advise you to retire to rest long before midnight, and accustom yourself to breathe the salutary air of the morning. This practice will furnish you with many bright hours, in which you can make the most valuable acquisitions of knowledge, virtue and piety.

Be industrious in performing the duties of your stations, industrious in obtaining manual skill, industrious in enriching your understanding with useful knowledge.—Whilst you live you must work, or suffer the consequence of becoming torpid in body, and discontented in mind. Walk circumspectly; live by rule; divide the day into regular portions, and assign to each its proper employment.

Be honest in all your dealings, true in your words, faithful to your engagements. If you have raised expectations, even by your looks and course of behaviour, though you have not promised in words, be careful to fulfil them.

Whatever your income may be, endeavour to live within it—not because you may provide against the infirmities of old age, though this is much to be wished for; and not because you may have something to leave your children, though this also is desirable—but that you may keep your mind unembarrassed; that you may have power to perform all your engagements, that you may acquire the reputation and enjoy the happiness of being punctual. Settle your accounts regularly, and never suffer them to go into confusion. Think nothing your own until you have paid for it.—Do not fall into the mean habit of borrowing small sums of your friends and neighbors and of never returning them. Wear your old garments if you are not able to buy new ones.—The necessities of life you must have, though to obtain them you are compelled to anticipate your earnings, but never run in debt for its pleasures or even its comforts.

If you are rich, be rich in good works, ready to distribute, willing to communicate. Appropriate a certain part of your income to the poor: and let your charities be governed by a method of discretion. Be not satisfied with giving to those who ask you, but seek out objects of distress. Be active and liberal in works which may promote the comfort and welfare of your fellow-citizens.

If you are poor, be not dispirited.—Increase your diligence and sobriety, and rely on Divine Providence, who will take care of you. Fret not yourselves at the sight of the rich and great; but content yourselves with the moderate pleasures which you can certainly obtain if you are industrious.

If you have seen better days, and are by misfortune or by extravagance and imprudence, reduced to indigence, manfully reject every temptation to indulgence. Curtail your expenses within the bounds of simple necessities. If you have received a reluctant discharge from your creditors, and are able afterwards, without distressing your families, to pay them their full demands, remember, if you do not, that you are discharged neither in the court of conscience, nor the court of heaven! But if you are a creditor, be merciful—make due allowance for former habits, and for the frailty of human nature.—*Balt. Patriot.*

### How to Choose a good Husband.

When you see a young man of modest, respectful and retiring manners; not given to pride, to vanity or flattery; he will make a good husband; for he will be the same "kind man" towards his wife after marriage that he was before it.

When you see a young man of frugal and industrious habits, no 'fortune hunter,' but who would take a wife for the value of herself, and not for the sake of her wealth; that man will make a good husband, for his affection will not decrease, neither will he bring himself or his partner to want.

When you see a young man whose manners are of the boisterous and disgusting kind, with "brass" enough to carry him any where, and vanity enough to make him think every one inferior to himself, don't marry him, girls, he will not make a good husband.

When you see a young man, who is using his best endeavors to raise himself from obscurity, to credit, character and affluence by his own merits, marry him, he will make a good husband and one worth having.

When you see a young man depending solely for his reputation and standing in society, upon the wealth of his rich father or other relations, don't marry him for goodness' sake, he will make a poor husband.

When you see a young man, one half of his time with the ladies, and the other half employed in adorning his person, or riding through the streets in gigs, who leaves his debts unpaid, although frequently demanded; never, never do marry him for he will bring his family to want, and will in every respect make a bad husband.

When you see a young man, who never engages in any affrays or quarrels by day, nor follies by night, and who has no dark black deeds of so mean a character, as to make him wish to conceal his name; who does not keep low company, nor break the

sabbath, nor use profane language, but whose face is seen regularly at church, where he ought to be, he will certainly make a good husband.

When a young man, who is below you in wealth, offers you marriage, don't deem it a disgrace, but look into his character; and if you find it correspond to these directions, take him, you will get a good husband.

Never make money an object of marriage, for if you do, depend upon it, as a balance to the good, you will get a bad husband.

When you see a young man who is attentive and kind to his sisters, or aged mother; who is not ashamed to be seen in the streets with the woman who gave him birth, and nursed him, supporting her weak and tottering frame upon his arm, and who will attend to all her little wants with filial love, affection and tenderness, take him, girls, who can get him, no matter what his circumstances in life, he is truly worth the winning and having, and will in certainty make a good husband.

Lastly—always examine into character, conduct and motives, and when you find these good traits in a young man, then may you be sure he will make a good husband.

*Weekly Messenger.*

### DEATH.

No strength or constitution can withstand the stroke of death. Men may boast of their muscular strength, their robust form and their continued good health; but all these must yield to this agent of eternity, and fall prostrate before his giant arm. Those who have stemmed the raging torrent, breasted the rude, rough storm, and boldly ventured out on the boisterous deep, strangers to fear, and firm in the day of battle, even these become an easy prey to his all-powerful influence, and are swept off from the stage of life to be heard of no more. Even the physician's skill—his drugs and restoratives will be of no avail when death has arrived—they will lose their healing influence, and doctor and medicines become miserable comforters in the tyrant's presence. The grave will claim its long expected guest and its cold bosom be open to receive the fallen ruins, now no longer towering in conscious pride and beauty. Our earthly connexions, this troubler of our species will dissolve, without pity or remorse. See how the dark form of death lowers over the trembling victim. The smiles of connubial joy have vanished. The dearest ties that bind us to earth, are broken. Though we loved as Jonathan and David, yet has death ere long shrouded the object of our affections in the dark tomb, and wrested the blessings of life from our warm embrace.

"For time's enormous scythe, whose ample sweep strikes empires to the root, each moment plays its little weapon, in the narrow sphere of Sweet domestic comfort, and cuts down The fairest bloom of sublimary bliss."

*Dover Gazette.*

*Gentleness to be assumed, as the ornament of every Age and Station; but to be distinguished from polished or affected manners.*

Aided by such considerations, let us cultivate that gentle wisdom which is, in so many respects, important both to our duty and our happiness. Let us assume it as the ornament of every age, and of every station. Let it temper the petulance of youth, and soften the moroseness of old age. Let it mitigate authority in those who rule, and promote deference among those who obey. I conclude with repeating the caution, not to mistake for true gentleness, that flimsy imitation of it, called polished manners, which often among the men of the world, under a smooth appearance, conceals much asperity. Let yours be native gentleness of heart, flowing from the love of God, and the love of man. Unite this amiable spirit, with a proper zeal for all that is right, and just, and true. Let piety be combined in your character with humanity. Let determined integrity dwell in a mild and gentle breast. A character thus supported, will command more respect than can be procured by the most shining accomplishments, when separated from virtue.—*Blair.*

A simple fellow, who held an official situation in the Romish church, wrote an account of what he had expended in these terms:

Item. Five pence for combing the tail of Saint George's horse.

Item. Ten pence for cleaning the clothes of two saints.

Item. Two pence for hanging up two angels.

### THE PILGRIMS OF 1620.

Here rest we our fainting limbs, weary with toil—

We greet thee, wild land, as our home—

We have braved the rude tempest, to dwell on thy soil—

We have ploughed thro' the deep ocean's foam.

We have left the white cliffs of our own native land,

And deserted the homes of our sires—

On these shores and this desert, our resolute band

Will kindle anew their bright cottage fires.

None here but our God and our conscience shall be

The guide and defence of our path—

Far better endure, where the soil may be free,

Than yield to oppression or quail at its wrath.

O welcome, then, welcome, wild land of our rest,

And welcome red battle and woe,

Far better than slumber amid the oppress,

To wake the war-cry of the dark Indian foe.

*Boston Gazette.*

The Universalist Chapel will be opened for Public Worship on *Monday Evening*.—Services to commence at 6 o'clock.

Rev. Mr. Streeter's Reply is received, and shall appear in our next, with an Answer.

Reply to "*Theophilanthropist*," in our next.

### MARRIED,

In this town, 10th inst. by Rev. Mr. Cheny, Mr. George W. Bowen, of Olneyville, to Miss Eliza Luther, of Warren.

On the 13th inst. by Rev. Dr. Edes, Mr. Joel Blaisdell, to Miss Adeline Lawton, both of this town.

In Cumberland, on Tuesday evening last, by Rev. Mr. Cutler, Mr. Samuel B. Joslin, of this town, to Miss Polly Clark, of the former place.

In Smithfield, by Rev. Mr. Cutler, Mr. Philip Thomas, of Cumberland, to Miss Sarah Wilkinson, of the former place.

### DIED,

In this town, on Monday night last, Abner Augustus, son of Col. Abner Peckham, aged 18 months.

"That Power whose watchful goodness feeds

The warbler of the air,

And clothes with flowers the smiling mead,

Shall we not be his care?

May we, the good each hour supplies

Receive with grateful mind;

And when our fairest pleasure dies,

Be humble and resigned.

On Saturday last, Bernon Helme, Esq. Clerk of the Court of Common Pleas for the county of Providence, in his 40th year.

On Tuesday evening last, Cyrus Dyer, Jr. infant son of Mr. Cyrus Dyer.

On Wednesday last, Miss Mary Hill, aged 27.

In Cumberland, on the 18th inst. Mr. John Fuller, aged 48.

### NOTICE.

As the publishers are much in want of money, to meet the expenses of publication, subscribers who forward \$2, previous to the 1st of February next, shall receive a receipt in full for the 3d volume. After that time \$2.50 will be exacted, without discrimination. New subscribers will be allowed 3 months from the time of subscribing to make payment in advance. Agents will govern themselves accordingly.

### JUST RECEIVED,

At 110 1-2 Westminster-street,  
"Reasons for believing in the ultimate salvation of all men." A SERMON, by Rev. John Bisbe, second edition. And where also may be had most of the Books and Pamphlets designed to support and defend the doctrine of Universal Grace.

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Printed on good paper, and well pressed, for sale at this office.

### JUST RECEIVED,

At No. 110 1-2, Westminster-Street,  
A REPLY to a Tract, published by the American T. Society, entitled "*A Strange Thing*"—by the Universalist Book Society of New-York—16 pages, 4 cents single—10 for 25 cents, if for distribution.

### CHRISTIAN VISITANT, No. 2,

Is received; entitled, *Objections to the Doctrine of Universal Salvation considered*.—Subscribers will please call for their copies. A few extra numbers for sale at 2 cents each. 110 1-2 Westminster-Street.

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